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SALT LAKE CITY, MARCH 14, 1908.

# CONFERENCE NOTICE.

The Seventy-ninth annual, general Conference of the Church of Jesus Christ of Latter-day Saints will assemble in the Tabernacle, Salt Lake City, on Saturday, April 4, 1908, at 10 o'clock a. m. A full attendance of the officers and members is hereby requested.

The general Priesthood meeting will be held in the Tabernacle on Saturday, April 4, at 7 o'clock p. m.

JOSEPH F. SMITH,  
JOHN R. WINDER,  
ANTHONY H. LUND,  
First Presidency.

The annual conference of the Sunday School Union will be held in the Tabernacle on Sunday, April 5, at 7 o'clock p. m.

# THE RELIEF SOCIETY.

The 17th of this month is the 66th anniversary of the organization of the Relief Society, which occurred on the 17th of March, 1842. On that day the Prophet Joseph called together a number of sisters and gave them instructions regarding the work that has grown to such an importance in the Church.

The Prophet Joseph counseled the sisters to fellowship one another, and live as exemplars to the daughters of Zion. Relief Society work was to become not only a temporal blessing, but a spiritual force in the Church. The members were to provide food and clothing for the needy, administer to the wants of the sick and afflicted, but also to give spiritual advice and comfort. Their mission was to be both of a temporal and spiritual nature.

The Relief Society was the first auxiliary organization of the Church. It was the only one organized by the Prophet Joseph. It has remained true to its calling. It has a membership of over 25,000. Wherever there is a Ward or a Branch of the Church, there is a Relief Society. And everywhere its influence is felt for good.

It has been said, sometimes, that "Mormonism" degrades women, or does not recognize them as the equals of men. It appears that the Prophet Joseph organized the first great philanthropic society of women in this country, and that he became the great forerunner in this field, as in so many others where imitators have followed him. The Relief Society is a standing testimony to the recognition in the Church of the gifts and graces with which women are endowed, and their equal responsibility in the work for the salvation of mankind. Let it be remembered by the estimable women of the country, who have been misled to believe that in "Mormonism" women are slaves, that the great and noble women who, over 60 years ago, formed the Relief Society, and their successors in the work, became among the first to declare for woman suffrage in this country, and to take part in the national conventions convened for the furtherance of woman's rights. That is one of the fruits of "Mormonism."

# AN ANCIENT TEMPLE.

The remains of an ancient temple have been discovered in the heart of a forest of Guatemala, by an amateur archaeologist, A. M. Thomsen. Four years ago, it seems, he was on a business trip in the state of Sonora, Mexico, and while there, he became desirous of penetrating some of the unknown wilds of Central America. He prepared himself carefully for the expedition.

After a sojourn of several months among the Mayas, the explorers proceeded to the region of Lake Peten. On their way through dense woods it was a common occurrence to come upon the ruins of ancient cities, or to find hebra and sculptured rocks. But about forty miles from the lake, the explorers found the ruins of a marble temple. After they had broken through the jungle, they faced a grand stair case of white marble, sixty feet in breadth. There were 129 steps and these led to the summit of an artificial mound, about 50 or 60 feet high and upon which stood a structure of white marble.

This building was found to be 100 by 60 feet, and two stories in height. The slabs had been fitted perfectly, and bore evidence of having been polished. Across the front and along each side were triangular arches, and the slabs were carved with ornamental designs in relief, which, it is said, in richness and elaboration, would be difficult to match in any modern building. The arches were seven feet in breadth and the pillars dividing them, five feet in diameter. Upon each was the figure of a man bearing a leopard skin over his shoulders, massive hands about the ankles and a palm branch in the outstretched hand. There were other sculptures and carvings, and the opinion was expressed by one of the party, that the builders of that structure were familiar with the symbols of Free Masonry.

The roof was in a marvelous state of preservation. In the interior was found

an altar. Small holes drilled beside the arches suggested to the explorer that curtains were used to divide one room from another, and as there were no windows it is thought probable that artificial light was used.

Mr. Thomsen is of the opinion that the builders of this temple were familiar with the use of some metal tools, for, he says, it would be impossible to create such an architectural marvel, with its rich sculptures and engravings, with no other implements than stones, no matter how hard. They must have been skilled in the making of metal implements of some kind.

Discoveries of this kind are of special interest to the Latter-day Saints who believe in the authenticity of the Book of Mormon. Every new advance in our knowledge of the past of the American continent confirms the claim of the Prophet Joseph, that he was guided from heaven in the discovery and translation of that remarkable volume. The Latter-day Saints have the testimony of the Spirit in their own souls concerning the truth of the Gospel, and this is corroborated by evidence furnished by research.

# THE COLORED RACES.

An unknown friend in Texas criticizes the "News" for designating certain efforts at disfranchising the negroes in the South as "iniquitous." We regard any measure the purpose of which is to circumvent the Constitution as iniquitous, and can make no exception in the case referred to. We ask only for a fair and square deal for all, and that the rights and prerogatives guaranteed by the Constitution be respected. If the provisions of the Constitution are thought to be too liberal, there are legal modes of procedure by which to effect such corrections as experience proves to be necessary. But any illegal procedure against a class, or an individual, must be characterized as iniquitous. It is dangerous, too, to the state.

But our critic places his objection to the negro vote on rather peculiar ground. He claims, in a little pamphlet that has come to this office, that only the Caucasians are created in the image of God; that "the Ethiopian, in spite of perverted passages of Scripture, was not an object of Christ's mission;" that the negro is a Lamanite with a curse upon him; and that all the colored races do good for slavery. He even goes so far as to claim that the colored races do not belong to the "world," and his reasoning on this point is peculiar. He says:

"The churches, almost without exception, in view of their impotence in the way of advancing the cause of Christ, have for the past century or more, adopted a false interpretation of the word 'world' used in the New Testament, so as to include blacks of all shades of color and of whatever origin, and in fact of the fact that every respectable authority, such as Gibbon, etc., will agree that until the time of Columbus, this word meant the region about the Mediterranean sea, or the countries inhabited by the white race, in proof of which, such regions were only embraced when the disciples received their allotments for fields of missionary labors. Though easy of approach, none were sent to London, China, or Japan, for the palpable reason that the people of these regions were not affected by Adam's fall, whatever may have been their origin."

We must confess that this reasoning does not appeal to us. We are aware that speculation has given rise to various opinions regarding the origin and unity of the human race, but the probability, even from a scientific view, is for the unity of origin. Darwin says: "When naturalists observe a close agreement in numerous small details of habits, tastes, and dispositions between nearly allied natural forms, they use this fact as an argument that all are descended from a common progenitor, who was thus endowed; and, consequently, that all should be classed under the same species. The same argument may be applied with much force to the races of man."

So much for the argument of science. It is held by Blumenback, Prichard, Cuvier, Max Muller, and others, while on the other side are Kant, Haeckel, Agassiz, and others.

But our anonymous friend tells us that the Ethiopian was not an object of Christ's mission. That contrasts strangely with the fact that one of the early converts was the prime minister of an Ethiopian queen. This queen, it is asserted by tradition, reigned over the region of upper Nubia. She was converted through her minister, and from her place Christianity was promulgated through the entire region, including Abyssinia. It is added that this convert even went through Arabia and to the island of Ceylon, preaching the gospel. Bartholomew is said to have proceeded as far as India. Thomas is said to have preached in Persia and India. And how do we know that the disciples of the Apostles did not go both to China and to the interior of Africa? To assert that they did not do so, should not be done without sufficient evidence. There is no reason to believe, against tradition that their labors were confined to the Mediterranean coast lands.

The statement that the authors of the New Testament included only the countries around the Mediterranean in the term "world" is only partly correct. That word is used in more than one meaning. When we are told "the world was framed by the word of God," it means more than the Mediterranean countries. We are told that "the whole world lieth in wickedness." That must include the entire race. Sometimes the "world" means an "age," and sometimes a "dispensation." Sometimes the word refers to the portion of the earth that was known at that time, and sometimes, in the Old Testament, we believe, to Palestine alone.

But, without going any further into this, it seems to us that the commission given by the Lord to His Apostles embraced every human being. For He commissioned them to preach the gospel to "every creature." If that means anything, it means that neither color, nor ignorance, nor degeneration is a bar to salvation. No one is so black that he is not one of God's creatures. No one stands so low in the scale of intelligence that he is not a creature of the Creator. The plan of salvation, concerns him, as it concerns everything both in heaven and on earth.

There may be weighty reasons why the various races should be kept with-

in the boundaries which the Apostle says God has appointed to them. There would be more harmony in the great human family, if the races had never intruded upon the territory naturally occupied by each. It was a mistake to hunt human beings in one part of the world and make them slaves in another. But a wrong cannot be righted by committing another. And disfranchisement of a class, on the ground that it is not entitled to human rights because of the color of the skin, cannot be justified by any arguments from the Scriptures.

# VENEZUELA'S CASE.

Are we going to have another Venezuela incident? President Castro is said to have declined to submit the claims of Americans, which are disputed, and the Senate has called for the correspondence relating to the matter.

The largest of the American claims grows out of the confiscation by the Venezuela government of the property of an asphalt company. But the Venezuelans claim, in justification of the seizure, that the company financed a rebellion in Venezuela. If the Venezuelans can make good their counter claim, we may owe them some reparation. If that country can demonstrate that it only confiscated the concession to a foreign corporation when the latter entered into a conspiracy to overthrow the existing government, we can only say that any other country would have done the same under similar provocation.

Our relations with Venezuela have not been very cordial lately. It is to be hoped that justice be done and that all cause of friction be removed.

# FOREST PLANTING.

The Vermont Experiment station has just issued a timely bulletin on the subject of forest planting in that State.

Some of the advice as to the kinds of soil suited for planting, and, with some modification, as to the time for planting should be found applicable to forestry in Utah.

The method and as we should suppose the kinds of trees recommended for Vermont might be suitable for many of our higher canyons.

Forest trees may be started from seed. Sowing the seed in the field either broadcast or in spots is not advised. It is better practice to sow it in seed beds and to transplant the seedlings when strong enough.

Home growing of tree seedlings in garden beds or rows is practicable. It requires an understanding of the methods suited to each kind, coupled usually with some practical experience, to insure full success. Locusts and other deciduous trees make strong growth from the start and so present relatively little difficulty. They can be planted in drills, and may be transplanted to the field when one year old.

Coniferous seeds such as pine, spruce, etc., need more care and the seedlings must remain in the seed bed two years before they are large enough to be transplanted. The bed must be on well drained soil, preferably a sandy loam, free from weed seeds, in good tilth and carefully prepared. The seed may be drilled but is better broadcasted. In the latter case eight to twelve ounces of seed should be sown on a bed four by twelve feet. This seed should then be lightly covered with soil and the whole protected by a layer of leaves, straw or other litter or a close shade to hold moisture until germination begins. This requires two weeks or more, according to temperature conditions. Partial shade must be kept over the seedlings during the first summer, either by brush or lath screens. If sparrows or other birds are numerous a netting to keep them away is also desirable. A protective covering of leaves or something similar is needed the first winter. Thereafter they require no unusual attention. The chief cause of failure is damping off, a fungous disease which attacks the stems of the seedlings during the month immediately following their germination. Sprinkling the surface of the bed with hot sand is a partial preventive, but the chief reliance must consist in keeping the surface of the beds as dry as practicable during this critical period. It is evident from what has been said that until one has had experience he should proceed on only a small scale in such nursery bed work.

The roots of such seedlings as are recommended are small and the planting is a simple matter. It is best done by two men, one opening the holes with a grub hoe or spade, the other setting the plants by hand. Transplanting native seedlings is satisfactory and practical for deciduous, or broad leaved trees, such as maple. It can also be done with good results in the case of the conifers or evergreens, such as pine, spruce, etc., where the seedlings are abundant, especially with the white pine. It is possible in the spring to transplant young pine of any reasonable size. The pine seedling must be two years old before it is safely moved. Thereafter both the amount of work and the danger of loss increases rapidly with the size of the tree. The ideal age for transplanting pine is three to five years, when the seedlings are three to eight inches tall. Most people seem instinctively to seek larger trees, but the smaller ones are preferable.

Besides the white pine the Vermont Station recommends the locust tree. Considering how well this tree has thrived in Liberty Park and on many of the drier sidehills of this city, it might be well to give it a fair chance in several of our treeless regions.

# SENATOR SMOOT APPRECIATED.

A few days ago we noted the fact that those in a position to know are almost unanimous in their testimony as to the high regard in which Senator Reed Smoot is held in Washington, and the consequent influence for good he yields. Another evidence of this comes in form of newspaper comments. The Troy Press, of recent date, said:

"The attempt to oust Reed Smoot from the Senate kept him before the public for several years, and his time was so taken in defending his seat that little was known of his legislative capacity. A successful financier, with large property interests, Senator Smoot is a man of capacity, and not readily intimidated. He is a man of great energy, so popular in some of Utah's neighboring States. Mr. Smoot made a very able address on the nation's banking laws, the other day, and developed a grasp of the subject he was not generally supposed to possess. Referring to the Populist notion of guaranteeing bank deposits, the following excerpt from Mr. Smoot's speech is strikingly sensible, and we believe, it will be indelibly heartily by bankers and business men:

"Now, we have all forms of currency passing everywhere with equal value, paper being preferred to gold because it is more convenient to carry. I think an experiment with a form of currency differing radically from the forms to which the people are accustomed would prove risky. Mr. President, I do not favor a guaranty of bank deposits by the Government, because I do not think it necessary, and I do not believe that the Government—the whole people—should go security for individual interests. We should avoid such a policy on grounds of principle. If the Government should undertake to guarantee deposits, it would be called on to guarantee another. The precedent would be set and the scramble for political favors and political advantage would be begun. Such a policy would place at the disposal of the Government as the public is concerned, regardless of how they were managed. The deposits in a bank are now an expression of confidence in its management. The bank which has won the confidence of the public by capable and honest management has the right to the advantage it has so honorably gained. It is useless to try to sneer away this idea. Of course, if all banks were taxed to raise a fund to guarantee deposits, the best managed banks, which would derive no benefit, would have to pay as well as the poorly managed banks. In whose interest such a plan would operate. I will admit that if this plan were made one of voluntary insurance instead of taxation, all would probably go into it. The best managed banks would be placed at a disadvantage if their depositors were not insured while those of other banks were. This plan would place a premium on mismanagement and be an injustice to men who have won confidence by lives of integrity."

Our Troy contemporary devotes the larger part of a column to quotations and favorable comments on Senator Smoot's address in the Senate on this subject. Utah is not only well represented in Congress, but the fact is quite generally known and appreciated.

# A SERMON FOR WORKERS.

(For the "News" by H. J. Haggood.)  
A newspaper editor once sent out an invitation to a number of prominent business and professional men to express their ideas on what they considered the most essential element to success. A prize was offered to the one giving the best answer, and in order that no partiality should be shown the competitors were required to withhold their answers till 12 o'clock noon of a certain day. They were then supposed to answer by wire and were particularly urged to restrict their messages to ten words.

When the appointed time arrived all sorts of telegrams were piled up on the editor's desk. Some mentioned one thing and some another as being the element most essential to success. There were quotations from the Bible, from Shakespeare, and Ben Franklin, and numerous nice-sounding phrases, such as "Brains plus character plus hard work go to make success." All conformed to the ten-word rule, however, as any breach of this regulation would irreparably disqualify the competitor. The prize went to a broker in Kansas City; for the editor said that his originality alone deserved merit; here is what he gave as the element most essential to success:

"Luck! I've got the whole bunch beat by nine words."

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# Gathered On The Battlefield of Thought.

Invisible  
Creatures  
In The Air.

The air of dwelling rooms, and even the atmosphere of great over-crowded cities, is the home of innumerable living creatures, some comparatively harmless, but some murderous and homicidal, ever seeking some congenial human tenement in which they can thrive and cause desolation and disease. In order to give some conception of these terrible creatures—to which scientists have given as terrible names, such as zygomyces, schizophytes, staphylo or proto-coel, and many other equally involved and labyrinthine terms—it is only necessary to take a square glass receptacle from which the air has been exhausted into a crowded room, admit air, and, after having hermetically sealed it, take it into a dark room, project a ray of sunlight through it, and photograph it. If the photograph be then enlarged by means of a photo-microscope and thrown upon a screen; or better still, if a cinematograph were taken 'showing the animals fighting, and rampaging about, as they do on the other make up the difference. The friendship which you may contract with people of your own age may be sincere, may be warm, but must be for some time reciprocated by you. You alone will be the gainer or the loser. What- ever your pleasure may be, I neither can nor shall envy you them, as old people are sometimes suspected by young people to do, and I can only lament if they should prove such as are unbecoming a man of honor, or below a man of sense. But you will be the real sufferer if they are such. As there- fore it is plain that I have no other motive than that of affection in whatever I say to you, you ought to look upon me as your best, and for some years to come your only, friend. True friendship requires certain proportions of age and manners, and can never subsist where they are extremely different, except in the relations of parent and child, where affection on one side and regard on the other make up the difference. The friendship which you may contract with people of your own age may be sincere, may be warm, but must be for some time reciprocated by you. You alone will be the gainer or the loser. What- ever your pleasure may be, I neither can nor shall envy you them, as old people are sometimes suspected by young people to do, and I can only lament if they should prove such as are unbecoming a man of honor, or below a man of sense. But you will be the real sufferer if they are such. As there- fore it is plain that I have no other motive than that of affection in whatever I say to you, you ought to look upon me as your best, and for some years to come your only, friend. 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